

# THE BETTER WAY

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## THE BETTER WAY

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## Spiritual Discourses.

### THE IMPENDING DANGER.

Lecture delivered by Miss Jennie B. Hagan before the First Society of Spiritualists of Washington, D. C., November 23, 1890. Reported for The Better Way by John C. Rowland.

The following is the question as it was presented from the audience:

"To what degree is the perpetuity of our Government threatened or endangered by the teaching of the Romish priesthood, particularly the Jesuit?"

Strange and eventful are the mysteries of life! It has seemed to me sometimes that every nation that has ever existed in all the long years of history is, in some manner, a repetition of its predecessors of the past. If we look upon Republics they tell us wonderful stories; if we look upon Empires we discover principles of depth and force, cause and effect, that have in their own method and way eventually brought about the results and conditions that now exist. It is a sad thing sometimes in the contemplation of people to see how the mighty have fallen, how the strength and glory of one era seems to be developed out of the ashes of the past; and yet when we carefully study we shall find that through each one of these strange and wonderful parts of the history of the world—for the nations make the world—there has ever been a chain of circumstances pointing from first to last to that which came about by a seemingly unchangeable process. In our own land, with our Government, and with what we have at the present day, we stand upon somewhat different ground from any other people who have ever existed. We have taken a different position, we have attained in a different manner our stronghold of success, and while we recognize, on the one side, the great and wonderful power exerted by the arm of that especial Romish line of religious thought, we discover upon the other side certain facts belonging to us that are an assurance of the progress and the undeviating tendency toward freedom of the American people. If we look carefully upon the question we shall discover certain truths that speak for themselves; that bondage in a religious life would be the most obnoxious to our people, and our confidence has never been shaken that the great light of intelligence and education that is gradually dawning throughout our land will sustain and uphold the freedom of our people. Let us remember that we came to this country for the purpose of worshipping God according to the dictates of our conscience. You also know that from the first the efforts have been in certain conservative lines to teach you and me and some others what the dictation of our conscience shall be, at least in this way. When our good friends established themselves in the early Colonies they were not satisfied with worshipping God as they thought best, but they decided that our Quaker friends and all who stood on a little broader

ground, should also come and worship according to their conscience, not with the freedom that had been suggested. The harsh and cruel treatment that liberal thought received in the early outstart of this country is a blessing and a benefit to us to-day, because it has been the inevitable rule that has wrought out the results that are ours. Let us cite one or two familiar facts to the people who are present here—not but you know them as well as we do, but some of us by comparing thoughts together can come to better conclusions in the work of thinking out a problem. You remember in the old town of Salem, Mass., the building now used by an apothecary, that used to be the Court House, has now one room retained in the back of the building where witches used to be tried. In this back room, those who were called witches or wizards were condemned by the judges and taken from there and carried over to a place called Gallows Hill. There was sometimes a mere question, a doubt, in the minds of the people whether this man or this woman was actually guilty of witchcraft. On such occasion the wisdom of our older friends, our pioneers who were here before us, was expressed in a most wonderful manner. There is a pond not far from Salem, and these people who had doubt and were not quite sure those against whom charges had been made were witches or wizards, were carried to this pond, put in a boat, rowed out upon its waters, and then dropped overboard. And here comes the wisdom of those wise and sagacious men. If the individuals sunk and were drowned, undoubtedly they were innocent, and if they had made due preparation their soul might be saved; but if the man or woman, with natural instinct, attempted to swim to the shore, that man was a wizard or the woman a witch. This is not fable, it is truth. It is part of the old annals of Salem, Mass., and shows beyond all question the narrowness of the bigotry that came sailing into this country when it was in the infant condition of Colonies. It shows how those people who came there with their best principles were limited and confined by narrow superstitions; but it also shows us from comparison, the broad difference between that day of the past and this day of the present. I claim this: that just so far as man becomes educated, just so far as he becomes emancipated from ignorance, thus far is he out of danger, and just as quick as man reaches the condition that he no longer recognizes the mysteries of Godliness, but the mightiness of truth, then he is ready to battle with any question that comes before him, Catholic or Jesuitical.

Now, wherein does the great struggle of the Catholic church lie to-day? We are dealing with plain facts, and let us answer plainly—in the amount of ignorance, and the mystery that may be keeping the people from the truth. Just as long as priestcraft, in Catholic or Protestant peoples, can hold people from knowledge it will keep them servants, but the moment that education, practical honest common sense, true principles of nature, dawn upon the mind of man, that moment the man becomes free; he is no longer the slave of his fears, he is no longer the cringing victim of some fearful idea of futurity, but a man ready to meet life and ready to encounter death, not as some terrible penalty sent upon him by God, but as the natural result of the great progressive law governing the world in which he lives. Abolish the fear of death, teach man that instead of in Adam's fall receiving a curse, he received the grand benefaction of knowledge, and you do away with all that can possibly infringe even upon our rights of freedom.

The great trouble with us to-day is, we have been teaching one of the grandest lessons that was ever given the world in allegory, in a blind, stupid manner. We have taken the picture of the garden of Eden in a most literal manner, and chewed upon the sour core of that apple with the least taste of anything that we have ever done. Instead of recognizing in that allegory one of the most exquisite and beautiful poems, one of the most divine illustrations of God and man, we have actually tried to make ourselves believe in a garden with walls around it, fruit in it, a river and a serpent, and even woman has been dull enough to

allow herself to be censured for what should entitle her to the gratitude of every man in the world. Instead of live being the worst and most unfortunate of all the world's creation, she stands crowned with being the first in attempting to receive and gain knowledge. Knowledge and power. Knowledge truly and wisely gained shuts the door of prison, and keeps the people on the outside, opens the door of the school-house, and gives everybody entrance.

Let us for a moment see about that Garden of Eden. We are told that Adam after God created him—a lonesome fellow—his creator discovered that there was something wrong, only just one Adam, and two of everything else. So God took the perfect man and dissected him a little—performed the first surgical operation—taking out one of his ribs. This rib he made into a woman, and he said when the work was done that it was good. God does not make many mistakes, though in this case, perhaps he did. Well, he put this wonderful couple, this perfect pair, remember, into the Garden of Eden, and the very facts of the case show that they were not perfect. Perfection is that particular point where nothing can be added to or taken from. If this flower (taking one from the lecture stand) was perfect, and I picked one petal off it, it would be an imperfect flower, and if Adam had one rib gone he was not a perfect man. So the world started with an imperfect Adam. Eve had the best of the matter then and there. She was only the one rib, but there was not something gone in the beginning. Now, in all ancient history, in all the hieroglyphics that we find, that are interpreted, the serpent is not an emblem of sin, but of wisdom; for even the Bible says, "as wise as a serpent," and there are several expressions used that give the idea of a serpent's cunning, wisdom and knowledge. Let us remember this. Now in this garden came creeping this serpent, and he suggested to Eve that she should eat of certain fruit. What for? So that she might know good from evil. She partook of the fruit. She found it good, and instead of keeping it all for herself and letting Adam go hungry she gave him some. He was contented with a taste, a morsel was not enough for him; he proposed to have all there was or nothing, and so, as the legend says, he got the core of the apple in his throat, and that is why man has had Adam's apple in his throat ever since.

Well, leaving that little point, which of course is neither here nor there—God after this came into the garden and asked these children where they were. He called to Adam, "Where art thou?" And Adam shrank from telling him, he did not wish to be found, and he attempted to lay the blame on Eve. There were some very bitter scenes that followed, words harsh and terrible, of condemnation, and Adam and Eve were told to go out of the garden—she with a heavy curse upon her of pain and agony that should follow her all her life. They went from the garden out into the world, the fierce, wild tempest about them. It was said by one grand poem of old that the gates of the garden closed behind them, and they stood in the storm with only the angry flashes of lightning and the heavy tones of the thunder. At this time a bird flew from one of the trees, and nestling close to the heart of Eve and Adam, began a low, sweet song—a song that has echoed down the ages, and will echo as long as men have hearts and women have souls. It was a song of love and the chorus was an eternal one that rings in the hours of our lives, and sounds when we pass from earth—the song of love and the chorus of hope. We all know the story of Adam and Eve, how they were to earn their bread by the sweat of their brows, how to toil and struggle, and how all was changed. It is a strange allegory of human life. The garden was a sweet and holy place. Not a breath of discord stirred the leaves upon the trees, everything around about was so sweet, so sacred. There was a low, sweet sound at evening, and a tender kiss at morning. The kiss was from your mother's lips, and the song was her lullaby as she hushed you to rest on her bosom. You were in Eden then. You were in ignorance. You knew not, and you cared not for the world. Time and wisdom was the serpent who crawled

into the garden of your life. You began to know something, and by-and-bye you stood one morning at the gateway, you opened the door and stepped out toward boyhood, manhood, girlhood, womanhood. Your foot was trembling and your hand was weak. You looked with eager eyes, and while you passed along the pathway the gate closed behind you; you heard the click of the lock and the creak of the hinges and you looked back, but discovered that you were outside, and that the sweet, lost Eden of your babyhood was gone. The lessons of life came, some of them bitter, some of them sweet, but you plucked the apples from the tree of knowledge, and you begun through tasting with your own palate, to understand good from evil. Thus we gather fruit every day of our lives, and many of us gather dead sea fruit; but sometimes we pluck the golden apples from the tree of virtue, love and goodness, and place them in the chalice of our hearts and minds, and they go with us through life; and when I say through life, I do not mean through the brief days that we spend here on earth, but through the eternities that await us in life's continued existence.

This is our interpretation of the story of Adam's fall. This is our idea of that by which people say man and woman were cursed; but I want to say that they were crowned with the blessing of having the opportunity of gaining knowledge and learning the truth. Truth is bitter and cold at times, and warm and genial glowing at others, but it comes with its resplendent light and lifts the dark curtains from us and demands of men and women that they do away with ignorance, with sin.

Now taking this life, and placing this thought before the people, what grounds have we (so long as men and women are capable of learning these truths) to suppose that a time is ever again to come in a progressive world where that which held the dark cloud of ignorance over the people shall place us back again in the same shadows. The Roman Catholic Church of a few hundred years ago was a very different institution from the Roman Catholic Church of to-day; and while I know that in its cunning, in its shrewd endeavor, in its grasping, in its clear-sighted management, there is nothing in the world to-day that is more clever, more exacting, to meet as a body, I turn in confidence to the heart loving, and soul lifting, mind acting people of the world, and as I look upon them, I know that a day will never come when the Papalhood shall bend the knee of liberty and truth. There is danger, however, unless men and women awaken wholly to the truth, but the doors of education are always open, free thought pervades our land to-day with just as unconquerable a force as the waves dash on the shores of the Atlantic, or on the strands of the Pacific. It is impossible to stop the current, and every little while a great tidal wave of truth rises or rushes over the land with more force, more courage, than ever before.

Come to your churches. What are they teaching at the present time? In every form that they can, to make it popular, they are teaching liberalism. Go all around and about us, and what do you find? A great emancipation from the fears of the past. If we look for a moment at our relatives—the Unitarians and Universalists—we shall find there a broad defined rift of light. From liberals, let us go among the orthodox, and let us look at that wonderful operation performed in the last few years. Only a little while ago the Andover controversy came; after that the great question agitated that class in regard to probation after death. It was decided that there was no such thing. These wise ministers took the matter out of God's hands, formed themselves into a committee, and made a decision that there should be no probation after death; if a man knew nothing of salvation here, if he had never heard the name of Jesus, he should go to the uttermost depth of destruction after he had passed away. No hope for him. This was the decision. But what was the result? A wedge driven right into the church proper, so that the two factions began separating, and through that niche made by the wedge of dissent, more good has been accomplished in that particular faction of religious thought than in any other way.

Now the Presbyterian friends are agitated like the leaves of the aspen tree before a storm; everybody is in a quiver upon the question of the simplifying of their creed, which means placing more of love of God, and less the fear of brimstone fire in the Presbyterian creed. What does it mean? It means that another wedge of agitation has entered at this point, and is doing its good.

You ask me, why I bring these matters up in connection with Catholicism and the Jesuits? I answer, because every one of these agitations of religious belief is a declaration that those people are thinking, and will stand upon the side of free thought eventually.

Now the question comes in regard to God in the constitution. People say it would be a real good thing to have God in the constitution of our country. The question with me is, if God is so small that we could get him in, or if our constitution is large enough to hold God; or, in other words, if we have not always had God, we always shall have Him just as long as we are an American people. The idea seems to me one of the greatest burlesques. It seems as if every beautiful part of our country, belonging to one great principle of life expressed God in our people, and when it comes to a few little written statements here or there, I think the emptiness of that is apparent to all thinking men and women. But there is something behind this movement. Once let it be established in America that we have God in the constitution, and the next question very properly would be whose God we had? Whether we had an orthodox, a Presbyterian, a Methodist, a Baptist or a Catholic God, and once allow God in the constitution of the United States, and we should very soon have a lively controversy in regard to whose God possesses the country; and I think we should discover that our Catholic friends about that time would bring all the forces they had, and make every effort they could to sustain their rights as the strongest claimants upon the God of the constitution. In this way I regard the matter as dangerous, if ignorance is allowed to carry its sway. I consider every movement toward Sunday laws, every act of conservatism, as placing us near to such dangers as this, and I claim that safety is in the broad, liberalizing elements of the present. I never was more happy in my life than when, in my western journey this last season, I discovered throughout the length and breadth of the land, wherever I went, a broad, honest principle of religious freedom. People were church members, but rational, and instead of looking upon these matters as a few years ago, they looked upon them clearly and liberally.

Now, in regard to the danger to our country. Are we to allow ourselves to fall into a sleep of ignorance, and let the mantle of superstition be woven about us? I answer, No! Are we to dream some fairy dream, while the busy shuttles weave around us the winding sheet that shall enshroud freedom's form? I answer, No! But with every energy of their lives, I claim that our people will weave for themselves the golden garments of liberty, of free thought, and of moral principle. But say some, the Catholics are so dangerous in this country; they are a terrible foe. Yes. And now, right here, I have introduced certain little matters that have set my mind into active thought. I have noticed the idea of our parochial schools, and a great many of our liberal people say it is excellent; it keeps our boys and girls away from the Catholic boys and girls. You are mistaken. It is a mistake to have such schools, and I believe that the people before long will discover it, and instead of allowing it to sweep on into broader magnitude, will declare that one school shall be for all classes of children, and that instead of little boys and girls receiving the inoculation of some religious matter before they are old enough to watch the symptoms of their own case, they shall be free until they are of an age to decide religious matters.

A Catholic priest once said: "Let me have the boys and girls until they are ten or twelve years of age, and I will send them forth into any Protestant school in the country, but they will ever remain Catholics." I claim if this is true, and I think it is, we should make every effort in our country to stop the current that shall

mix religion with children's education, instead of allowing them to grow toward religion as free men and women, without creeds and doctrines.

One thought more. I hear a great many people say they are so glad that the Bible has been taken out of the public schools. But I am so sorry they have done it that I do not know what to say. Why? It is not a book that I should specially choose to place there for all children to read, but I sometimes like to look an inch behind a fact to see what caused it, and in that little investigation I discover this: Baptists, Methodists—Protestants of all kinds—have no objection to the Bible in the public schools, but the Roman Catholics have and it is, when we come down to the real substrata of the matter, the Roman Catholic influence that has removed the Bible from the public schools. Let us look at this matter, for it is a fact. If the Catholics have their parochial school, and influence enough on the Protestant school to remove a certain book from that school, it is one of the signs of the times that demands investigation, and the more quickly you investigate, the more thoroughly you understand, the safer you are as a nation.

Taking the Bible for a moment—the Bible which is used by the Catholics, the Douay, and the other the St. James' version, used by Protestant people, which differ in many points. The Catholic is not allowed to study his Bible, but the priest teaches him, and that is the one great power of Catholicism—to hold the minds of the people. Let them once free themselves, and Catholicism is helpless and as harmless as any other theory of the world. On the other hand, the power that is held by the priest does a great deal of good. It keeps a certain class of people in order when nothing else would. It holds them and blesses them to a great extent. Now the question is to discover to what limits this matter is a blessing and where it is to become an injury.

In regard to this matter of Catholicism, we discover a great many times this important fact: Families who are Catholic came to America. They raise children, those children marry again, and in many, many instances in that third generation you will find that there is hardly an ear mark left of the original lineaments. So, in this way there comes another fact, that, in this country, Catholicism gradually grows out from itself; many are liberalists, and it does not especially do injury.

Now, there is a large class of people in the other world who were Catholics here. Many of them, through their hatreds, are still very closely enwrapped in that particular line of religious thought. They come back here as Jesuits, to do whatever they can, and aim to bring all their influence in favor of their especial liking, but I must say right here that I believe there is a great deal more laid to Jesuitical control than may be strictly true. Exaggeration often comes where facts only are at the foundation. Let us use our reason about this, and while we recognize that spirits going from this world to the other may be ignorant as Catholics, or Protestant spirits for that matter, let us remember that there are teachers there ready and willing to aid and assist them to higher life.

### The Core.

Spiritualism that does not result in the growth of the life within, and in patient effort to harmonize all that conflicts with liberality of sentiment and a recognition of each individual to be guided by his own light from within, is useless for the benefitting of the soul and making humanity better. In nearly every locality where the spiritual faith has a foothold, are men and women who year after year anchor on the narrow land of phenomena, like children around a circus tent, with no thought of pushing on into the wider and, far more beautiful fields beyond. The man who sits year after year on a fence listening to the phenomena of a church bell ringing in a steeple, think the noise to be religion, is a brother to the one whose hunt is only for phenomena. Spiritualism is in the beyond and learning how to grow before reaching Over There.—Vomero's Advance Thought.

An acre of performance is worth the whole world of promise.



Written for The Better Way.

THE LOCALOGRAPHY OF THE SPIRIT REALMS.

BY C. H. M.

It is sometimes said that Spiritualism is as ancient as the race, and that evidences of spirit communication can be found all through history. But Modern Spiritualism, as first made known and developed in the United States, differs essentially from any manifestations or phenomena that preceded it. It may be said that for the first time in the history of man was there the confidence and courage to open up free and intelligent intercourse with the spirit world. The old glamour and superstition about the power and presence of the devil, had to a considerable extent fallen into contempt; the investigating inclinations of men had grown so sharp and bold that they were disposed to interview his satanic majesty, if such a thing were possible, and obtain his latest views in respect to his designs on the human race. So when the Rochester knockings aroused the world it was with fearless inquiry that men began to question the intelligence that was discovered underneath the new method of spirit intercourse, with the result that in one year after the first signal was responded to, men knew more of the spirit world than was to be found in all the pages of history and revelation prior to that time. This information has since become so comprehensive and so confirmed by repeated revelations, has been given in a way so definite through so many different channels in various parts of the world, that the knowledge of it makes a new and grand era in the history of mankind. It is recorded through a wide range of literature and stand-to-day impregnable against the attacks of ecclesiastical dogmatism and ignorance. It is destined to give men confidence in the efficacy of truth and justice, and immensely elevate their conception of the gracious goodness and beneficent wisdom of the overruling Intelligence that governs the universe.

For the benefit of many who have not read extensively the communications given in the large works of Spiritualism, it is my purpose in this article to set forth in a condensed form the information derived from the most advanced spirits in regard to the constitution and arrangement of the spirit realms.

The soul of man in its different stages of progression inhabits seven spheres. The first or lowest one of these being comprised in the earth life, so that after transition, or in common parlance death, there are six spheres exterior to the earth to which the spirit may pass or dwell in. Each of these spheres is divided into six planes. The second, or lowest sphere in spirit life, is purgatory or the sphere of suffering and misery, or the region of penance. To this sphere go all the criminals of earth, or those who have debased their natures by ungodly passions or appetites. Here are murderers, suicides, drunkards, thieves, or any that have greatly outraged nature or society. The lowest planes of this sphere are dark and gloomy, the landscape is desolate and cheerless, the rock which constitutes the surface is damp and slippery and full of pit holes into which the wandering spirits frequently stumble and are filled with horror to extricate themselves. The surrounding air is thick and heavy and the sensation of those that dwell there is like one prolonged and horrid nightmare. Their cries of sorrow lend additional woe to the gloom of their dismal abode. Here they wander until they have expiated to a certain extent the evil deeds they have done on earth, or until they are awakened to a desire for a higher and brighter life. When this transpires they gravitate to the lighter planes above them. All the spirits of this sphere are near to earth, and return under certain conditions to earth and mingle with its people. They often visit the scenes of their crimes where, by a subtle law of psychic magnetism their suffering is intensified until the memory of their acts becomes a hateful burden that drives them to repentance. A fact should be noted here. All that commit a similar unnatural act are not relegated to the same plane of this sphere. For example, two people may commit suicide. One may have been a debased character so degraded by debauchery that life became intolerable; the other may have lived an upright life and been driven by the torture of pain or melancholy to take his life. These two are by no means on the same level. But the latter must suffer for his rash act to the extent of his error. It is the first sphere mainly that furnishes those lying spirits who often intrude on mediums and pervert the truth, misrepresent facts, and seek to mislead the credulous—more especially those who only seek the aid of spirits to tell them how to make money or where to find buried treasures.

The third sphere is the department of discipline. On its lower planes there is happiness and suffering somewhat blended. Its inhabitants realize their earthly errors and while their souls are opened to aspiration their life is saddened by regrets that they did not make a better use of life. All the wrongs and omissions of their earthly existence now face them and arise as accusing witnesses to fill them with shame and repentance. If they have omitted anything in the line of service on earth they must here supply the omission until they have fully developed their neglected nature. Here the queen and fine lady who were always waited upon in earth life are now compelled to wait upon themselves until they have acquired humility and strength. Every earthly habit and all selfishness must be left behind here before advancement to higher spheres. The millionaire can buy no promotion here. The poorest beggar that passed his mansion on earth's highway may now be far above him. The upper planes of this sphere are light and sunny and the surroundings hopeful and pleasant. The exterior life is enjoyable; what sadness that may be experienced comes from retrospection and self-examination, which are the active means of discipline and improvement, and from which the spirit cannot escape. In this sphere the different nationalities live in separate communities on account of preference, but there is no prohibition against different races visiting one another if they should so select, and indeed, the spirits of this sphere do much traveling as a means of opening the mind to new thought and development, though they cannot enter the spheres above them in their journeys. In this sphere the erroneous beliefs acquired in earth life operate to check the progress of the spirit, and bigotry and superstition hold their victims for a long time in thrall. Here the Catholic re-enacts all the rites and spectacular ceremonies of his church and richly arrayed cardinals hold dominion over their credulous subjects; the Presbyterians in community apart, persist in believing that they are the elect, and sing psalms that are rendered in awkward meter and halting accent, and the fervid Methodists hold immense revival meetings where they enjoy the victorious shouting and the loud amen. But the time comes sooner or later when they get enough of this, for the mandates of progress must eventually be complied with. There is no alternative, progress is as inevitable as the laws of being. There are immense cities containing millions of souls in this sphere where the buildings are of the finest marbles, constructed after the grandest architecture. Some of the places of public assembly will hold from one to two hundred thousand people, where spirits meet in convention to discuss some public question or to receive instructions from spirits of higher spheres. These structures are not wrought out by the laborious processes of earth, but are created by the will power of the strongest and best qualified spirits. Once having been fixed by thought they remain in existence as permanent improvements. There is the same relative difference in the spirit world between man's and God's creations that there is here. A de-car-nated spirit can erect buildings and execute by power of thought any kind of constructive work, but he cannot call into existence a flower or animal. These are obtainable in any required place, but they are the creations of an intelligence outside of man.

In the fourth sphere the scenery is more beautiful and exuberant and life more joyous than anything conceived of on earth. Very few spirits go to this sphere on transition from earth, except those of very young children. A spirit entering this domain from below says: "I was led along a path which was lined on each side by the finest gatherings that nature could possibly have made. There seemed to be every description of animals collected here, frolicking and chasing one another in the utmost delight. Though in some respects they resembled the animals of earth, some of them are indigenous to this sphere. Flowers were clustered around, emitting the most fragrant perfume. We walked through groves and over hills and valleys, and so great became my power of vision that I was enabled to see objects hundreds of miles distant. The almost boundless landscape was so enchanting that the most beautiful pictures of Nature upon earth can convey no idea of its loveliness. The hills seemed transparent like crystal yet solid, and streaks of effulgent light intermingled with the prevailing blue color of the extended prospect." Spirits of this sphere congregate in bands numbering from fifty thousand to a hundred thousand. They are drawn together by faith and confidence generated by contact with refined company and substances. Here men come together as brothers and the antipathies and race distinctions that hold them apart in earth life cease to have any effect. Music, art, philosophy and all the sciences that elevate thought and illuminate the understanding are here cultivated with zeal and practised on the most extensive scale. Grand convocations of spirits for musical or other purposes are held and presided over by spirits from higher realms. Great libraries and schools for instruction are common. No one is forced to study, but those that do so prefer to improve their minds for the pleasure of doing so. Very thorough preparation is made before entrance is had to the fifth sphere. Before that is entered all discord, meanness, or inequality must be laid off and the soul purified, stands forth a developed, harmonious, glorified existence. When a spirit reaches the fifth sphere it rarely returns to earth, but may send messages by intermediary means. As few spirits attain the fifth sphere—some of them are thousands of

years in the spirit life before they do so—who have any near relations on earth, the inclination to return has passed away. The dwellers of that sphere are not describable to ordinary thought. Their forms glow like the purest crystal, glittering brighter than the most dazzling meteor, and when they move they shed forth colors of the brightest hues. Their raiment is illuminated with an effulgent glow that would dazzle the vision of earth. The scenery of the fifth sphere is indescribably beautiful. The very flowers exhale music as they bloom; their fragrance being exalted to a degree that it can be discerned as harmony to the ear. Spirits that have attained this sphere are literally angels of light. Every object is illuminated. The buildings, which are on the grandest architectural scale, are translucent or transparent, and the steps or corridors leading into them, are of the purest gold that glows with radiance, not the crude gold of earth, but its purified spiritual representative. Flowers grow in the greatest profusion and infinite variety, and all vegetation glows with light. Here there is neither weariness nor sorrow. Harmony reigns triumphant over all the passions of earth, and existence is a poem accompanied with music that never pulls upon the sense. Such is the psychic chemistry of Summerland where dwell the children of light.

Language is wholly inadequate to convey the reality of the beauty and character of the sixth sphere and what lies beyond it. No dweller on earth could look upon a spirit of the sixth or seventh sphere and live. The effort would be like receiving a deadly electric shock—one that would instantly rend asunder the bond that holds them in material life. Spirits of the sixth sphere never control earthly mediums directly. They have passed beyond the limit of directly coming in contact with earth's children. The spirits of those spheres are all self-luminous and glow like stars. They are truly sons of God and have great power over the forces of nature. One most enlightened spirit communicates that there is no record of any earth-born spirit ever having yet reached the celestial sphere. If any one had done so, however, it would not be easy to ascertain the fact as the spirits of that realm are so refined that they do not come into the lower spheres to communicate directly, but so through intermediary agents, and as vanity is no part of their nature they would not mention or boast of their promotion. It might be inquired if that realm is not peopled by earth-born spirits from whence have they come? From other planets more evolved than earth that produce or give birth to souls more advanced than those of this world; for through the infinite stretches of space there are hosts of angels that never knew earth. All these statements cause us to contemplate with awe the future destiny of the soul; the grandeur of space, the meaning of immortality, and the infinite fields of knowledge that are to be explored by every child of God.

Written for The Better Way. SUMMER, WINTER, DEATH AND IMMORTALITY.

BY M. M. HENRY.

How beautiful are the changes of earth! We look about us. It is summer. Everything is adorned in pleasant robes. All nature wears her gentlest mood. How serene the vaulted blue above, with here and there a fleecy cloud that gives it added beauty. As we gaze into those pure, unfathomed depths, our hearts are thrilled with calm emotion, and our souls are lifted and expanded, and grow—as we gaze in silent contemplation—purer, grander, finer and sweeter. And oh, the beauty that abounds on every hand! The hills! The verdant hills that rise above the sloping green of fields and pastures wide, where trees in all their sober beauty rear their mantled heads aloft, high, higher, and still higher, as if to touch and kiss the bending sky. See yonder brook that sweeps along, low murmuring through the mead. Hear its merry music as it ripples o'er its shallow, pebbly bed. And listen! On yonder willow's bending bough that hovers o'er the stream, a mocking bird, sweetest warbler, tunes his thrilling note. Sing on, sweet bird. Thy soul-born music finds within our listening souls responsive chord. The grass that springs beneath our loitering feet, the star-eyed golden dandelion and modest violet appeal to nature-loving eyes full eloquently.

The scene has changed—'tis winter now—and o'er all, the hills, the fields and pastures wide, there broods a somber melancholy. Silent now the brook's low, tinkling song. Its sparkling ripples lie enchained within the icy bonds of death. The mocking bird, where is he? Gone, gone! No more to thrill his merry carols by his native brook. The trees, the mantled trees, that whispered softly in the summer air, now grimly stand and gaunt. Their shrieks and moans are heard upon the icy blast. The golden sickle, too, has found the dandelion and violet, for death at last has called their pure young lives his own. He reigns supreme, and everything doth own his royal rule.

But then his sway at last shall cease, And everything that now lies dead, Beneath the summer's glowing sun Shall rise from death to live again.

Yes, how beautiful are these changes

of earth, and then, too, how like they are to the changes in our own lives?

The winter shall not always last, For our souls shall rise again, Shall gain the victory over death, And burst to bloom in the summerland.

With what heavenly rapture do we contemplate the infinite glories of immortality? For death does not end all. This life is but a preface to the golden volume of eternity, and death but marks the turning of the leaf.

How sweet to sit when twilight shadows deepen into night and let our souls in harmony commune with those we love. For 'tis then they leave their spirit home, the summerland.

They enter through the open door, They sit upon the vacant chair, Or take their places by our side; But, oh, alas! how oft they miss A loving welcome there.

For earth-bound man is prone to sense, So woe he is in worldly things, That glad his inner being sound, His soul is dulled to spirit sight, And deaf to spirit sound.

Then let us break the worldly band That holds our prisoned spirit down, And greet our spirit friends that stand Close by our side, with eager hand, When night her robes folds round.

Written for The Better Way.

DO ANIMALS SEE SPIRITS?

BY MRS. H. E. E.

I am not sure that the story of Balaam and his clairvoyant donkey is not true. Indeed, I more think it is than that it is not. Of course, I do not think the animal spoke to Balaam with such visible signs of thought as one of his fellow bipeds could have used, but if, as Swedenborg said, spirits could not lie to each other, may it not be that power which enables spirits to read each other's thoughts might have opened Balaam's spiritual senses so that it might have seemed to him that the animal was actually speaking and arguing the case with him. He struck the brute wrongfully, and perhaps wickedly, may not his guilty conscience have spoken so positively that it may have sensed that the animal spoke.

But I took my pen to offer a few thoughts on whether beasts do or do not see spirits, or by some means get spiritual impressions. Animals' senses of seeing, hearing, and even of detecting magnetism, are demonstrably more accurate than those of men or women.

Robert Dale Owen undertook, in "Debatable Land," to prove that a dog saw spirits. Old John Brown, the "medium of the Rockies," tells that on a very bitter cold night, when he was riding on his mule in what is now Colorado, he suddenly saw a spirit man standing before him and heard him say, "Go to the river as quick as you can." He said his mule apparently saw and heard what he did, for the mule voluntarily whirled, and of his own accord went with full speed to the river, about three miles distant; when he got in hearing of the river, he heard a man groaning. When he got there he found a man had cut a hole through the ice and reached down to see if his beaver trap was all right, and the trap had sprung and caught the man's arm. The man would have been frozen to death in another hour. He claimed that his mule both saw and heard this spirit.

In the San Francisco Examiner of December 18th I find the following:

"On Sunday, November 30th, Louis Brenner, thirty-five years of age, an employee of the South Park railway shops, was supposed to have died from overdulgence in malt stimulants.

"His funeral was set for December 2d, under the auspices of one of the local tribes of Red Men.

"There was nothing unusual about the services until the supposed dead body was placed in the hearse. Then, for some unexplained reason, the horses, which had been used for this purpose for years, refused to go, and became so unruly that they had to be changed for another team. When the cortege was ready to move, the horse of Henry Speck, one of the mourners, positively refused to move, and he was obliged to procure another animal.

"To add to the list of uncommon and uncanny events, a runaway team crossed the funeral procession on the way to Riverside Cemetery, and collided with a buggy containing two of the friends of the deceased.

"The men escaped injury, but the buggy was badly damaged. Arriving at the cemetery, the coffin was dropped from the hearse by blundering attendants, to the disgust of the mourners. Another and more sickening accident awaited them. As the coffin was being lowered into the grave, one of the ropes broke, and for a moment the people were horrified by seeing the coffin standing on end in the grave. According to the burial services of the Red Men, it is provided for the liberation of a dove from a small box placed on the coffin just as the first handful of dirt is thrown into the grave.

"This was finally done after the coffin had been properly placed in the grave. With a feeling akin to superstitious terror, some of the mourners saw the dove flutter from its cage and alight at the very edge of the grave. It would not take wing, until frightened away by the men who piled the dirt over the narrow home of the deceased.

"There were unusually thoughtful faces in the procession that wended its

way slowly from the city of the dead.

The more superstitious began to ponder over the matter, and finally decided to disinter the remains. This work was done one week ago last Sunday, and, to their unpeakable horror, they discovered, as soon as the lid of the coffin box was raised, that the coffin itself was split, and the glass in the cover was broken, as if the dead had come to life and in the unutterable agony of a realization of his position, had struggled with the mad desperation of hopelessness and helplessness to free himself from the very grasp of a death whose horrors can be but feebly imagined by the living.

"The coffin lid was raised, and the full horror burst upon them. The body was lying on its face, the linings of the coffin had been torn to shreds. The hair was pulled out of the head, the arms were bent and the hands so tightly clinched that the finger nails had sunk into the flesh.

"The face of the dead man was distorted from the awful struggle through which the man had passed, and the cheeks showed that, in his frenzy, the man entombed alive had dug his nails deep into his flesh.

"Horror stricken at the discovery they had made, the friends first made sure that life was indeed extinct, and then replaced the lid of the coffin, refilled the grave, and left the place."

The Examiner calls the people who believed there was some occult reason for this strange conduct on the part of the horses, and the other wonderful coincidences, that there was something uncanny there, "superstitious." If there had been more superstition there the poor man's life might have been saved.

Alas! we poor spiritually blind bats; if we could only get our eyes open, might avoid many fatal mistakes. Such clairvoyance as Jesus had when he said, "The maid is not dead, but sleepeth," would have saved both the life of Bishop and of the man described in the above extract.

Those horses did not refuse to go for nothing; they saw, perhaps, "an angel standing in the way," as did Balaam's venerable donkey.

WHO KNOWS?

To the Editor of The Better Way.

Mr. W. E. E. Kates, in a late issue of your paper asks several quite important questions. He first says that "Individuality commences at the moment of conception." But he does not discriminate between the individuality of the body belonging to earth life or the spirit that belongs to both earth and spirit life. Evidently and as I have been a "medium" by my spirit guides, the spirit of man is an individualized entity, before it enters into the body of the coming man. To be sure our material earthly bodies commence their individuality at the conception, or commencement of the union between the material body and the spirit. But in reality no man can know when the individuality of the real man, the spirit and soul, did begin its individuality. He also makes this remark that "Life is transmitted by co-habitation between the sexes." No! life is not transmitted in the manner mentioned, but the process through a chemical action, and a combination of chemicals and of magnetic forces in accord with the natural law that governs the reproduction of mankind, is then, and there, begun and no life is transmitted until the spirit, the spark from the divine source of all life, enters into the combination; then, and not till then, is there any life of spirit or animal forces as we know it in its earthly relations. Man's knowledge is not perfect in regard to these matters. We reach out to the infinite unknown for our source of life, and we end in the same great sea of infinite soul life, evidently. Man's soul has its origin in a region beyond our finite comprehension, and it is just as evident that our finality and our end of individuality is when we have evolved out of, and have passed through all the various gradations of earth life, spirit life and soul life, up again to the infinite fount from whence we came. This I know is not in accord with the teachings of spiritual philosophy, but it is the common sense view of the matter as I am taught from the higher life. Thought, Mr. Kates says, we are taught is eternal. Well as far as we know why not? Thought is not a part of our spirit or soul, but it is a product of things as we see them and know of them; just as the earthy mind is a product of the action of spirit upon the finely sensitive matter of the brain, and the result is our minds, as we use it for our earth work. He further says that he cannot but think that mind, matter, spirit, life and thought are eternal. Yes, they are eternal in a certain sense; for instance, the source of all things is eternal, therefore all things are eternal. There is the eternal mind, the eternal spirit, the eternal life and the eternal thought and all earthly mind, spirit, life and thought are all subservient to the eternal source, and of this eternal source we can know nothing. We might do as the Christian does call it God and say that we know of this God, but for my part I had much rather say that I honestly do not know, and I also know that no other man knows. Mr. Kates says there is no use in telling him that these things are mysteries of a God. Well, I won't tell him that they are God's mysteries, but I will defy him or any other man to delve into the mys-

teries of natural law and find out with his finite mind all the knowledge and of all the hidden things that are hidden from us within the arcana of nature's laboratory. To be sure God or nature does not have any secrets that she intends to hide, but can mortals comprehend them? Not at all, for his finite mind cannot grasp the millionth part of even the wonders that surround this little earth of ours, much less the infinite wonders of the infinite mind and the realms of unknown worlds around us.

Mr. Kates sums up the whole matter when he says that it is through ignorance that we do not understand. And in this sentence he really answers himself. He further says that he does not or cannot see how we are to retain a personality through the long ages of a never-ending eternity. Neither do I see it in that light nor do I believe it. So Brother Kates, let us turn Brahmin and believe that in the course of infinite time we will drift into the great fount of eternal life and then be absorbed, and that as individuals, we will be known no more in earth or spirit either, and like the leaves that fall from the trees, we will use to again bring forth fruit and foliage of a far better class than that of last year's growth. As our bodies are laid to rest in the earth after earth life is over, and as they furnish through the progress of nature, food for the coming millions of earth's creatures, and earth's trees and flowers. So let us think that after we have served our time in spirit life, we will help swell the great fount of spirit life, that it may be filled ready for the coming millions of spirits that, like us, will have to take up earth life and like us lay it down again and so go on forever.

J. W. DENNIS.

Written for The Better Way. Apostrophe to a Friend.

HEWMAN HAYNER.

When e'er in future years you meet A friend, once kind and true, Who, bent by coldness and defeat For aid appeals to you, Refuse him not, turn not away. Give him your hand, and learn, In blessing after a busy day, To you it shall return.

What, though all men your name revere, Who bask within your smile, Though all life's sorrow disappear, Concealed by fortune's smile, Remember him whom once you knew, Before you gained renown Whose friendship once protected you From cares that dragged you down.

How many a weary day I've spanned, How many a sleepless night, Wrapped in the thoughts of 'sages' grand Now buried from our sight, And when the fleeting years present Their friendly gifts to view, With kindest feelings I'll extend A helping hand to you.

When on life's ocean wild and dark, Your last faint hope be lost, And deepening night surround your bark, On storm-swept billows tossed, Take heart once more, let memory glide To me across the main, And though the world our paths divide 'Twill bear me back again.

Then, strong in union, one in heart, As in the days of yore, With pow'ry flail arms the waves we part, To reach the placid shore, And in that welcome, happy land, Safe from the struggling tide, Once more united, heart and hand, Together we'll abide.

Secure from that eternal strife, Which stern existence brings, We enter upon a noble life Devoid of lowlier things, Where we await in holiest peace Unfading fate's command, To dwell where earthly sorrows cease, The better, brighter land.

A MODERN ATLANTIS.

The city authorities of Rovigno, on the peninsula of Istria, in the Adriatic Sea, have discovered a little south of the peninsula the ruins of a large town at the bottom of the sea. It has been observed for some years that fishermen's nets were sometimes entangled in what appeared to be masses of masonry of which fragments were brought up from the sea bed. A year or two ago a diver declared that he had seen walls and streets below the water.

The city authorities recently decided to investigate. They sent down a diver who, at the depth of eighty-five feet, found himself surrounded on the bottom of the sea by ruined walls. He says he knows they were the work of man. He is a builder by trade and he recognized the layers of mortar.

Continuing his explorations, he traced the line of walls and was able to distinguish how the streets were laid out. He did not see any doors or window openings, for they were hidden by masses of seaweed and incrustations. He traced the masonry for a distance of 100 feet, where he had to stop, as his diving cord did not permit him to go farther. He had proved beyond a doubt that he had found the ruins of a once inhabited town, which, through some catastrophe, had been sunk to the bottom of the sea.

Some people think that they identify this lost town with the island mentioned by Pliny the Elder under the name of Cissa, near Istria. This island cannot be found now, and it is thought the submerged town may have been a settlement on the island that so mysteriously disappeared.

The envy of others has kept many a man from rising in this world. Not only that it interferes with him materially, but spiritually acts like a bane on him and keeps him inactive—discouraged. Who is to blame in this case?

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## THE BETTER WAY.

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A. F. MELCHERS EDITOR  
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At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent six months for One Dollar.

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Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

## NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to, THE WAY PUBLISHING CO., Southwest Corner of Plum and McFarland Sts., CINCINNATI, O.

## THE FLOWERS OF SPIRITUALISM.

Where children are dismissed from the seance room, whether by mortals' or spirits' orders, it is the promptings of an evil mind—one inclined to mischief, deception, reluctance for the purpose of better deceiving; or to get rid of spiritual influences that interfere with Jesuitical plans—personal or general—and to more readily ensnare sensitives (mediums) in the traps laid for them.

Children exert a healthful, purified influence throughout a circle or seance room, and should be admitted as a means of protection from uncongenial or unwelcome spiritual influences—and the more the better. They need not be considered as sitting for development because they are present at a circle where phenomena are solicited. If they are mediumistic, nothing will hinder their development, as it is proven by many of our earlier mediums, who never knew what "sitting for development" meant. And if they are not mediums, or not to be utilized for the purpose, nothing can force it; for a reluctance will manifest itself that, of course, should be observed by adults—if they do not desire to make a mental wreck of the child. But, on the other hand, where a natural desire—a keen and often uncontrollable hankering to be in a circle, is uppermost, it might prove as unhealthy to deny the child admittance.

"Suffer little children to come unto me" was one of the grandest inspirations uttered by mortal man in the past—whether spoken, or written and merely attributed to a reformer. The words signify but little, but there is a higher feeling connected with it, that conveys volumes and lifts the heart to diviner aspirations—to purer thoughts and a desire to love one another. What better proof is needed to convey to the spirit (soul) that this thought comes from spirit. Inspiration is the interblending of soul or spirit, whether that of nature (or God) with the individual or that of another spirit. Inspiration is the illuminating of the soul with truth—with light of the spiritual. The soul is the divine spark in man, or that inner self which feels, which loves, which desires to be good, and is good in its moments of strength, just as man may be or do evil in his moments of weakness. Thus we should embrace every opportunity to make conditions favorable for our own sakes and suffer little children to come unto us—to enter into relationship with our everyday life, with our thoughts and more particularly with our spiritual affairs. Are they debasing, then they are not fit for adults either. Dismiss them at once and look to self for the solution. Like attracts like; for he who thinks evil (discord or impurity) attracts similar spirits. We may see the angelic hovering over and believe it is they who are communicating; but if the communication is bad or impure, it has been perverted by our own perverted nature or by an evil mind lurking in the dark some where. We may believe a thousand times that evil spirits (evil minded ones) can simulate good ones, but they cannot—neither in appearance nor in sensation. If we see or feel the presence of a happy or peaceful spirit, and the communication does not accord with it, or proves to be an untruth, it did not come from the spirit whose name may be given or signed to it. Names are material things, it must be remembered, and are readily forged by lower or earthbound spirits. We must look beyond names for truth or purity; we must be conscious of an inner proof of Spiritism to become its judges or teachers. For if we do not this, we are equal to the blind leading the blind.

May children be obsessed? Not as readily as adults may be, and never if not aided by designing, ignorant or foolish mortals. Children are mentally pure and the purity of the aura surrounding us depends on this, and it is through the aura that all communications must pass. When tainted by deceit, an angel will lie to us. Not that the angel lies himself; but his truthful assertions take a twist or a twirl in conformity with our aura and comes out a lie—a deception, just as we are in the habit of dealing with

our fellow beings. The most innocent lie or deceit extant is "Come and see me" (though an ungrammatical expression at best) spoken at random and often unmeaningly. Well, in proportion to our innocence or unwilling deceit, we are influenced by unwise (heedless) spirits or unwillingly deceived by them. Forethought—an effect of conscientiousness or consideration for others—attracts discerning and careful spirits, and we are naturally guarded and guided accordingly. Our angelic guides mean well enough, but cannot reach us, as it were. That is, cannot afford us the absolute security from mockery that we can ourselves, by a life of purity, conscientiousness and humility. Not obsequiousness as some may interpret the latter; but unpretentiousness, modesty, indifference to worldly approbation, and, like children, artless to the wiles of designing spirits. For, who can probe the unseen, or counteract its influence by artfulness or the art of war? None. We might as well be innocent to all the deceit of man while helpless to offset it; and sweet innocence makes conditions favorable to a higher spiritual influence. Sympathy from on high moves the angel; humility or modesty invites it to the individual; and childish innocence opens the soul to the influx of inspiration—light, truth, understanding and wisdom!

So, let the children come unto us. Let them be at the conferences, the lectures, the seances. And send the children to the Lyceums; for there is the foundation for our future structure. Besides that, it opens a doorway for good conditions previous to the regular services, and attracts larger audiences—the spiritual nucleus leading comparable force or power to the spirit hosts to labor in the interests of the cause. Blessed are the children—and they who love them. Blessed are they who love their turmoil and romping, and can enjoy a rapport with even their little defects. But dark in soul is he who can be cruel to the little ones; who can be heartless as to their wants; who can regard that he too was once young. For selfishness cannot bear the influence of angelic purity and longs for its like—selfish spirits—mortals being as eager for a harmony of forces with others, as spirits are to be in the company of mortals like themselves.

Invite the children in. With every one, we invite an angel attendant. Let their sweet influence abide in our midst. It protects us older and more knowing ones from our own d—evils. Through the lips of babes (children) the truth shall be proclaimed, has been prophesied. It came to pass in 1848 and is still going on. The "pouring out of the spirit upon all flesh" is very active and should not be disregarded. Unfold your mediumship by sitting for phenomena. Not for any particular phase, but as nature or intuition (inclination) prompts and follow this out, even if prompted for a change every day. When a feeling of gratification is perceived, or contentment with conditions, continue as you find yourself at that moment. But don't forget the children. They are the flowers in our spiritual garden and may yet have to lead us out of our darkness to flowery paths and to organization and power in this land of liberty.

## THE HOPE OF THE NATION.

Any party or political ring that seeks favor for its continued existence from rogues and thieves by the power of pardoning or leniency in the application of sentences on those found guilty of offenses, is on a plane with them whom they condone, and almost gives evidence that they are much in the same line of business, and sympathize with their brethren accordingly.

Charity is out of place here; for deliberate rascality leaves no loophole for forgiveness. Burglary, embezzlement, forgery, murder (an effect of carrying concealed weapons) are all premeditated crimes—even though the latter is committed in the heat of passion. But where a murderous weapon is found on the person it proves a taste for human gore with probable murderous intent—exceptions of course being officers of the law.

But the law says concealing crime or aiding and abetting a criminal is crime in itself and punishable. Then why pardon criminals to be let loose on an unsuspecting community, before such criminals have reformed? Charity dispensed on criminals or their abettors is charity wasted—in fact, is a weakness—as such an act of unreason as to deliberately take life by legal measures or to maltreat prisoners under sentence. Charity for poor sensitives who are wafted from one side or influenced to another through the agency of criminal thoughts emanating from the more positive minds of earth, is not a mauling sentimentality as some would have it. Those who are too blind to see the difference would better be quiet until their spiritual sight is opened to a knowledge of the subtle influences of mind upon mind. We are more hypnotized or psychologized by the mortal world than we are by the spiritual. Spirits often find it difficult to guide us for our best on account of the influences bearing upon us from mortal minds—some for a selfish effect; others for the purpose of keeping us under foot; some for reasons not pure. Now, the best one is subservient to some other's influence. Every mortal is negative to someone else. Everyone

has his master in life somewhere. And many, unfortunately, have more than is good for them—these being the sensitives of earth, whether they be mediums so-called or not. But to the sensitives do not belong the thieves and rogues and politicians. Real sensitives cannot mingle with them. They would die if forced to do so. Occasionally one commits a great crime, as in the case of Giteau, Booth and Pomeroy, the boy murderer. But it is never of their own invention—their own planning. In most instances they feel the diabolical murderous influence wafted from other positive minds of earth or are obsessed by murderous spirits. The former often effectuates the latter. Sensitives are naturally morally inclined; for it is an approach to the spiritual of life—the ripening of the soul or spirit previous to transition—the majority only beginning this process after transition, and where this sensitiveness begins. But being in the spirit world they are safe from obsession by both mortals and spirits—the psychological control of one mortal over another being nothing less than an obsession; and a very positive mind, if unspiritually inclined, need not be a professional hypnotist to "suggest" another mortal brother or sister downgrade or to happiness.

Suggestions accompanied by prejudice or worse, a feeling of hatred, may influence a sensitive to like emotions—whether directed at a principle, a party or a person; and a demagogue may incite a whole nation to war when there is really no absolute motive for so doing. To inflame others with a dislike or prejudice against anything is equal to seduction or leading a brother mortal to wickedness, with the chances of reaping the responsibilities of that which accrues from it.

Of course, we are taught individualization, manhood, the power of resisting temptation; but until we are self-centered enough to offset such influences we are in constant danger of being hypnotized, as it were, to do wrong by others' bidding. Experience teaches, but too often at a sacrifice and when it is too late to make amends here. But reluctance—even without the moral power to resist—or silent dissent—without the physical power to act to the contrary—or acting against one's inclinations or sense of justice—under the ban of being deprived of subsistence—are all ameliorating relations to ward off the direct influences of nature on peradventure discords that such acts might cause in the human spirit.

Of course, we are in a measure responsible for our wrong acts, but not for those imposed on us by conditions or temptation in any degree similar to those of our own invention or our liking. Sensitives must not find excuses for their wrongs because it is possible to do wrong under hypnotic influences. But they should strive to avoid the company that make such conditions. That much moral strength everyone should own or take upon himself, and not return to an evil like a dog to his indigestible food or be foolish enough to let an experience go for naught.

Mistakes are often beneficial, for it rouses the latent will to inspire others to reform as well as self, and true reform begins when we seek companions to join us. It aids both us and others and has a contrary effect to seeking companions for unspiritual purposes. In union there is strength, and where the aim is good, higher influences soon attach themselves to suggest additional good—whether in private, social or political affairs. In the latter especially reform is needed; for when the heads of government begin to associate themselves with jail birds to secure or invite their influence in matters political we have reached the lowest depths of moral degradation to which a people can succumb, and it is time that honesty and purity of purpose manifest itself for the benefit of the nation at large. Let the beginning be made. Not in a far off transcendental impractical method, but as it accords with the present. Let the people call mass meetings and express themselves freely on the evils of the day, and centre on some definite plan, or man if needs be, that will lend a ray of hope for a brighter future. Politically first, for as the head and heart of the nation so the people—collectively and individually.

## IS VERSE IN DANGER.

Under this caption, Mr. Edmund Gosse descants in the *Forum* for January in an able and discerning manner. Among other things he says: "We are passing through a period obviously unfavorable to the development of the art of poetry. Not long ago there was an outburst of popular appreciation of living verse, but this is now replaced by an almost ostentatious indifference. He also thinks that a Milton to-day would be less warmly welcomed than Pomeroy was two centuries ago. The question is, is poetry an archaic and rudimentary form of expression—now obsolete and to be cultivated only at the risk of affectation; or is it an art capable of incessant renovation? Sculptors, singers, painters must always exist. But will it be necessary to express thought through the medium of metrical language when it can be done more practically in prose?" As dancing has been denominated the poetry of motion, we would call poetry the symphony of language, but only to

be brought into requisition when a thought can be better expressed than in prose—not vice versa.

Poetry is also good through which to advance a utopian idea—as a sort of feeler amongst the public; for when brought in that form it is not so seriously regarded as when presented in cold prosaic measure—should it receive an unwelcome greeting. But to be made the basis of all thought is to disgrace the art, and is perhaps one of the reasons why it is met at present with such "ostentatious indifference." Overproduction though is its worst unwitting enemy in the present; for there it constantly looms up like a sickly specter to aggravate and irritate the critic, and each lucubration seems to come up or spread itself before his knitted brow—a natural effect at the sight of poetry—with a blandness as if it was the very thing he has been seeking—when it is the last. A lyric poem of two or three or four verses, perfect in rhyme and rhythm, and containing a definite thought nicely expressed, is always welcome. But some people seem to think they exhibit an exceptional talent by stretching a poem out to two and three and more pages of foolscap. A wise cap only fits him who understands the art of brevity—and such a one not only stands the best chance of getting before the public (in print) but of being read.

We do not think poetry is dying out, but the age commands a style compatible with its unfolkdom—its budding, as it were. Short, crisp and, we say health inspiring, verses, are never out of place, and are to a newspaper what flowers are to a sitting room. Send such only and they will never be returned marked "declined with thanks."

It has always been a mooted question whether impulse is an effect of instinct or reason. If the former it belongs to the godhood in man and ought to lead him right. If the latter it is an effect of evolution and should be guarded, weighed, measured, etc., before being acted upon. God or nature never errs, being infinite, but man does, being a finite being. Instinct has been, or is by many, considered higher than reason. Others doubt it because instinct has led some astray—i. e., by acting impulsively or on the impulse of the moment. We also know that reason has led astray—especially when theorizing with it. Now, as they both may err, is it not reasonable to believe that we should exercise the combination—not use one without the other? Let instinct caution reason, and let reason hold instinct (impulse) in abeyance—i. e., reason on the latter before acting on it, or permitting it to lead us.

Ingersoll has been also nominated for the Presidency in Progressive Thinker by F. W. Evans, a shaker and "a Christian after the pattern of Pentecostal Christianity." Among other things Mr. Evans says: "I nominate Robert G. Ingersoll as the pattern of the signers of the Declaration of Independence," and because he believes him to be free from religious prejudice, etc. We too, have received many private assurances from Spiritualists that they favor the nomination. The heaven is working.

Mischiefmakers, fools and cranks ought to be frozen out of the ranks. Cincinnati does not permit its equanimity or the progress of Spiritualism to be disturbed by such folk; and when they do manifest, they are sat down upon or seriously requested to be quiet. If they do not become submissive then, they are "counted out." Two of our Eastern cities should follow suit in this respect.

One good way to purify Spiritualism is for all who are Spiritualists to let mediums who are professional liars severely alone. When a medium proves to be a full-rigged prevaricator, quietly go the other way and let the liar take to the streets and learn his lesson.—Pomeroy's Advance Thought.

"What is Spiritualism" is a question that will be presented for consideration in the near future; for much that is preached and printed and passed for Spiritualism just now is anything else, and ere long Spiritualists so-called will want to know who and what they are.

The Two Worlds issues a double or Christmas number for the holidays.—What prerogative has Christmas over any other festival that it should be thus honored. Why not honor the Spiritualist holidays instead? Or are we living in but one world?

Respect and love are one and the same emotion to many people. To gain the respect of such therefore you must gain their love, or vice versa.

## \$100 Reward. \$100.

The many readers of THE BETTER WAY will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

F. J. CHERNEY & Co., Toledo, O.

Sold by all druggists, 75c.

## PERSONALS AND LOCALS.

C.—Thanks for books.

Photos received: J. W.

Contributions accepted: W. F. H., J. W. D., M. T. A., E. P. D., J. H.

Mrs. Adah Sheehan has removed to No. 4 West Ninth street.

Pomeroy's Advance Thought, of New York has located itself in the new Pulitzer building. Getting high toned, brother!

Sitting Bull is out of the way, but John Bull is still in the field.

J. L. Jones, in his correspondence on the third page, says, if the medium produced the phenomena, the show was worth twice the money, for such cleverness is not always met with. Let doubters crunch on this for a moment and they might feel better satisfied with the results obtained.

Send in your subscription for three or six months to the office. This is of more benefit to us than buying two papers a week.

The cantata entitled "Frost Queen and Santa Claus," so successfully performed on Christmas eve by the pupils and teachers of the Lyceum, will be repeated next Wednesday evening, January, 14th, at G. A. R. Hall. Admission for adults, 15c; children, 10c.

Miss Dobson, one of the efficient and enterprising teachers of the Lyceum, is entitled to the thanks of the cantata company for valuable services rendered in making up the suits used in the play on Christmas eve.

The popular Sunday concerts have returned to Music Hall and to popular prices—15 cents general admission. Such Sunday performances ought to be encouraged and especially patronized by students of music, as much can be learned by listening to good selections.

The entertainment given by Mrs. Helen Stuart Richings at G. A. R. Hall on New Year's eve, was well attended and elicited much applause for the gifted speaker and elocutionist. The program consisted of music, recitation, song, dance and a comedy—being aided in the latter by her husband, Mr. G. F. Richings, a pleasant and cultured gentleman on acquaintance. Mrs. Richings is as good an elocutionist, singer, dancer and comedian as she is an inspirational speaker or lecturer on Spiritualism, and is much admired for her various talents. Some two hundred people were present at the entertainment, and all speak highly of the pleasant exit of the old year of 1899. Mrs. Richings goes from here to Grand Rapids, where she is engaged for the month of January.

Mrs. Elmer Ellsworth, of Saratoga, N. Y., is announced as a new public test medium of much promise.

O. A. B.—Will use it as soon as convenient.

W. E. E. K.—It were better to await the effects of that sent after publication, and it will be some time before we can find room for this.

Silas Tyrrell writes, concerning the nomination of Ingersoll for President: "Having raised your flag, nail it to the masthead of your editorial ship. You are right and will win." W. D. Scates in a correspondence from Union City, on fifth page, says it is an easy matter to gather in recruits in Tennessee from both Democrats and Republicans for the Ingersollian Party.

"Mrs. Glading has arrived," was the joyous expression going out from many hearts and lips on Sunday morning, when it became known that this favorite medium was in the building; and when introduced by the President of the society, Mr. Connelly, a storm of applause welcomed her. The orchestra opened up with a beautiful operatic selection, after which "Happy Greeting" was rendered. Then giving the invocation, Mrs. Glading gave way to the influence of Hoolah while the orchestra played one of its prettiest selections. Rising at the finale, which died like a sweet refrain on the ambient air, the speaker selected one word used by the president in his introduction. It was "Affection," and on this she based her morning subject. She spoke of the heart hunger which troubled many and that few understood the wants of the other, except such who were intuitive enough to sense the spiritual of man and nature. But Spiritualism is touching the hearts of many—it is being a religion of love. Love cannot die, but those who desire love must dispense it—must forget self; cultivate the now, and ask themselves if they are acting out in secret what they believe.—The evening was devoted to answering questions. Among them was one which attracted particular attention, and being the last she closed it with beautiful pathos. It was asked, Who was the first hope? But evading all historical evidence of government or maintenance she treated the subject spiritually or poetically, we may say; and very eloquently and at the same time pathetically, pronounced Jesus of Nazareth the first and only Pope—the only one true to his mission; true to nature in upholding and acknowledging the brotherhood of man—the only true Christian. Some twenty character readings followed this, which were, like those of the morning, all pronounced correct, with the exception of one or two. Mrs. Glading lectures again next Sunday morning, and will answer questions in the evening.

## NEWS ITEMS.

Mexico has prohibited bull-fighting. A new plot to kill the Czar has been discovered.

The Toronto city council has forbidden Sunday street-cars.

Presbyterian and Methodist churches of Ontario ask Prohibition.

The Czar is indignant at the London meeting protesting against his persecution of the Jews.

In certain towns in Germany, the municipal authorities will not grant a drunkard a license to marry.

Near Dungeness, Wash., thirteen Chinamen stealing into the United States resisted arrest, and one was killed.

A fad has broken out in New York in which ladies are having casts of their hands, arms or feet taken as presents for their lovers or husbands.

The pecuniary condition of the Chinese treasury threatens the Kingdom and disintegration. Internal corruption is ripe and a revolt is threatened. U. S. safe from a Chinese invasion.

Rev. H. McQueary, Episcopal clergyman, who wrote "The Evolution of Man and Christianity," in which he denies the virgin birth and physical resurrection of Jesus, was to be tried for heresy in Cleveland, O., on the 7th inst.

Now a negro Messiah is on the way hither. Kansas City, Mo., and neighborhood is made the scene of nightly orgies in the form of a fetish worship with an addition of the Indian ghost dances. Nu laut se man kaamen, as the Heliglander says.

Dr. Peebles, says the Atlantic Mirror, of Hammon, N. J., returned a few days ago from a sort of an exploring tour in Texas, during which he visited Galveston, Austin, San Antonio and other cities and towns in the southwestern part of the state.

The difference between Sherman's bond scheme and Stanford's loan proposition: Under Sherman's scheme the banks are to be paid 2 per cent. to take government notes to loan again to the people at from 6 to 10 per cent. interest—good for the banks. Under the Stanford plan the government is to receive 2 per cent. for its notes direct from the farmers—good for the farmers.—N. R.

A negro at Kansas City, Mo., named Reuben Carter, is heading a religious craze patterned after the Indian one. He claims to be a Messiah of his race, and says the white race will be destroyed next spring. He urges his kind to leave the whites or they will perish with them. In the spring, he says, he will lead his followers to Oklahoma, which is the promised land, and he will then exhibit miraculous power. Cities will rise in a night for his followers. He describes these cities, and they are in detail like the cities of Revelation. His converts hold nightly "ghost dances" and orgies and are growing so wild that trouble is feared.

Another notable instance of the tyranny of a paternal government, even in the incipient stages of paternalism, is recorded in the following extract from a recent issue of *To-Day* of this city: "The El Paso, Texas, postmaster confiscated an edition of the local Tribune, on account of a card to the effect that Mr. Dauphin, of New Orleans, could be reached through the express companies dealing with him. The paper criticised this action in an editorial the next day, and the postmaster threw that day's edition also out of the mails." First the State-appointed official presumes to suppress an edition of the paper because it publishes a card which may be an advertisement of a lottery. Next, the same State-appointed official suppresses the paper because the editor criticizes the act of the official. If such infamous actions on the part of government officials are permitted to go unpunished, the days of a free press are numbered in this republic.—Spectator.

DETROIT. A submarine boat is being constructed at the Detroit Boat Works which promises to realize Jules Verne's dream of the Nautilus. The builders have been ordered to keep the matter quiet, but it has been learned that the design was submitted to Secretary Whitney and he had about completed arrangements to build one, when Mr. Tracy superseded him and stopped the work. The boat is like a double-pointed cigar. It is 40 feet long over all, 16 feet from top to bottom and has a 9-foot beam. The motive power is a storage battery of electricity, and it can be submerged by simply turning a switch. It is built of 6-inch oak, and instead of being sinkable will immediately float if left alone. The motion is imparted by a screw propeller on either side, which works on a movable bevel shaft. The inventor's assistants claim that it can be so gauged that by the motion of the screw it will remain at any depth and can easily make ten miles an hour. Unlike other boats which require ballast and are liable to remain submerged by breaking of the engine, this one would immediately rise if anything gave way, as the motion of the screw is all that holds it down. The boat can be sunk either bow first or bottom first by changing the angle on which the screws are set. It is claimed that the air stored in the boat is sufficient for two men twenty-four hours, with the aid of chemicals to purify it. The inventor has money enough to complete the craft it is said.



## Correspondence.

## Union City, Tenn.

I am now in my seventh year and seriously afflicted with paralysis, but in passing about a few days since I met with what I call a "fire eating" demon, who is about sixty years of age. He asked me if I could leave the Republican party and go with him, Bob Ingersoll and the old Quaker. I informed him that I was ready to, and am surprised to find it such an easy matter to gather recruits in this part of the State for the new party. Respectfully, W. D. SCATRA.

## Worcester, Mass.

I have no favorable report to give you of the spiritual Society of Worcester, which I regret, our ever faithful friend, W. J. Colville, closed his labors with us January 1, 1901. He is to be followed by many of our best speakers and best mediums. Hoping and sincerely trusting that a disturbing element that has always existed in this society will be removed with the holding and blossoming of spring, if not at an earlier date, ever thine, CHAR. K. BENNETT.

## Dayton, O.

Our society is in a prosperous condition at present. Our people like TIR BETTER WAY very much.

Mr. Frank T. Ripley, the well-known lecturer and test medium, of Boston, has been with us this month. His lectures were grand and his tests were truly wonderful. As a gentleman he is liked by everybody. To know him is to love him. The lectures and tests drew out our best people, and we have engaged him for the month of March. He goes to Peoria, Ill. He never misses an opportunity for TIR BETTER WAY in his meetings.

Yours Truly, C. D. MOORE.

## Boston, Mass.

Our society, which, for the last three years, has been developing under the constant ministrations of our chosen speaker, Mrs. H. S. Lake, was never in a more healthful condition than that of the present season.

Mrs. Lake has been away from us this month her place being supplied by Mr. A. E. Tisdale on "Leave of absence," speaking in Washington, D. C., to enthusiastic audiences; but we shall welcome her back with a New Year's greeting. Our greeting will be in the form of a reception, which the society will tender Mrs. Lake, as a slight acknowledgment of her faithful services to us.

ELIZABETH C. LANGRISH, Sec'y Temple.

## Nowark, N. J.

During the past two months we have had Mrs. E. C. Phillips, with us. Her lectures, tests and psychometric readings have been well received by the large audiences that have greeted her on Sunday evenings. Her tests and readings have been recognized by many present.

I feel it my duty to acknowledge the good work she has accomplished here, and the many friends she has made while with us. She works for the society, often giving so much of her time to those unable to pay speakers. Societies would do well to have her with them.

Respectfully, GEORGE CLARK.

## Moline, Kas.

Dr. J. K. Bailey lectured in the Opera House Sunday morning and evening on Spiritualism. The morning lecture treated the subject from a philosophical and rationalistic standpoint, while the evening discourse was devoted to a comparison of biblical and Modern Spiritualism.

Dr. Bailey is thoroughly posted on his theme. He is a ready talker and a logical reasoner, and never fails to hold the attention of his auditors. While he is a resident of Scranton, Pa., he formerly lived some years in Sunny Kansas, and is now on a visit to old time friends.—Republican.

## Battle Creek Mich.

We now have with us Mrs. Lena Bible, of whom commendatory reports have often appeared in our columns. We find her all, indeed more than represented. She is a worthy, upright and able exponent of the grand truths of Spiritualism.

Her efforts, both as a lecturer and test medium are all that could be desired by any society, however anxious to please, interest and instruct the public. Enclosed find clipping from Daily Moon of this city, which will show the estimate in which she is held by the people here.

Mrs. Lena Bible's lecture at Science Hall, Stone Block, last Sunday evening, was greeted by a large and appreciative audience. The unanimous verdict being that for forcible logic, philosophical reasoning, and cogent and eloquent enunciation of reform ideas it could not be excelled. Also her tests were remarkably fine, clear, positive, and readily recognized by those for whom intended. The people by whom she is known are earnestly hoping that she will remain in the city for some time to come. Yours for the advancement of truth,

MRS. LILLIE TIERNEY.

## New Orleans, La.

Once more Mr. A. C. Ladd, of Atlanta, Ga., has graced the Crescent City with his presence. His arrival was anxiously looked forward to, and was greeted with a full house on Dec. 28th, at the Hall of the Spiritual Association, 59 Camp Street. He took for his text, "Watchman, what of the hour?" Having been sick for the past two months he was scarcely able to do the subject justice.

At the conclusion of the lecture Mr. Ladd called Dr. George P. Benson to the front of the platform, and then informed the audience that he had been entrusted with the duty by the Southern Association of Spiritualists at their last meeting on Lookout Mountain to ordain him as a missionary for the State of Louisiana and explained the duties connected therewith. Dr. Benson accepted the certificate and thanked the Southern Association for the confidence reposed in him, saying that he already held a letter of fellowship from the New Orleans Association of Spiritualists, and would never shirk his duty, but would always keep in view the grand principles of "wisdom, justice and mercy."

Mr. H. T. Stanley demonstrated the truth of immortality by describing and giving full names of several spirits in the audience. Mr. Stanley is quite a young man, and should be kept busy in that particular line of mediumship. He also lectures under control, and one evening gave a radical discourse, in which the orthodox heaven was described as a dry affair.

Wm. BROTHER.

## San Francisco, Cal.

After spending a happy Christmas and receiving many beautiful tokens of friendship through the mediumship of Santa Claus, I feel quite in humor to write a few lines to TIR BETTER WAY in regard to our spiritual work since we returned home.

Dr. J. M. Temple and myself opened St. George's Hall. After holding two meetings it proved to be too small for the many friends, and we were obliged to open Scottish Hall, 105 Larkin street, recently vacated by John Slater. Our meetings are interesting and instructive; opening with a prayer and a short inspiration-

al speech by Mr. Boileau, a new worker among us, following a song, closing with tests for over an hour by Dr. J. M. Temple. In regard to the tests I must say they are wonderfully correct. It is quite apparent that the controls of Dr. Temple are fitting him for a grand platform test medium to do a great work. He is young in the field, having been a medium only four years next March, and his success has been unlimited, having traveled from Maine to the Golden Gate twice in so short a time. He is also a wonderful magnetic healer and treats absently, having patients all through New England and Canada. My work in the meetings is general manager and sometimes musician, but we have at present an accomplished pianist, who furnishes good music.

We have copies of TIR BETTER WAY for sale, and are trying hard to obtain subscribers.

Yours fraternally, AMY F. TEMPLE.

## Grand Rapids, Mich.

The Progressive Spiritual Society commenced the New Year in Elks Hall, 310 LaSalle street, by tendering Mrs. Glading a reception there on New Year's Day, serving refreshments to all, and although it rained continuously a large number enjoyed the warmth, light and happiness present at that time. Mrs. Glading leaves hosts of friends here by her ever ready helpfulness that she constantly displayed to build up the society and help us in every way.

In the evening we held the usual Thursday meeting, and there Mrs. Glading endeavored herself still further to us by relating at some length her earlier experiences with Spiritualism, which was intensely interesting to all present, and commented on by the press with great favor, but not more than it deserved.

The society desire to secure her service for three months engagement, as soon as it is possible to do so, and not conflict with the present engagements.

We have been very fortunate in having such talented speakers, and also those who have won the hearts as well as the minds of the people. May it continue here and everywhere, until this gospel of life is better understood by the people. Yours in the work,

EFFIE F. JOSEPHSON.

The Telegram Herald of Monday says: Mrs. Helen-Stuart Richings, of Boston, spoke twice yesterday for the Progressive Spiritualists at Elks Hall. She is the most eloquent speaker the society has had for a year.

## Washington, D. C.

Mrs. H. S. Lake concluded her season with us on Sunday. It is safe to say that no speaker ever on this platform surpassed her in the attracting of audiences and in riveting the attention of her hearers. Time has been, and that, too, in not a very remote past, when such radical utterances as she made in regard to politico-sociality and the laws of marriage would not have been listened to with the respectful and earnest attention which her lectures on the last two Sundays elicited.

Mrs. Lake's controls have the "courage of their convictions." Had not the statement been made that Margaret Fuller was the control in that remarkable lecture of Sunday upon the "Marriage and divorce laws of our present civilization," one would rather have attributed it to Mary Wollstonecraft, who one hundred years ago was two hundred years in advance in all that regards the rights and progress of woman.

Mrs. Lake has forced people to think, and that is no small thing gained. She has opened the spiritual platform to the discussion of the rights of humanity and the principles underlying a well-ordered commonwealth, and this is a triumph to those who know how difficult it is to get respectful attention to anything on our rostrum outside of vacuous platitudes of sentimental Spiritualism and the rehearsing of facts of spirit phenomena.

The wide cage provided for Mrs. Lake still attracts much attention. Mr. and Mrs. Ross have taken up their abode here and joined our association, and are settled in their own home. They are kept busy outside of their regular public sessions with special and private seances for materialization. They hold regularly two weekly classes, each class always composed of the same people, all of them believe and earnest to get the best result of harmonious effort. One class is composed of several notable retired army officers and members of their families, who have not publicly united with our association, but who for all that are Spiritualists, so far as a belief in our most remarkable phenomena can make them. The other class is composed of persons who attend our meetings. Both classes are obtaining wonderful results.

For the month of January we have that universal favorite, Mrs. Brigham, who is, if I am any judge, by far the best improvisatrice who has ever been on the spiritual platform since the days of Lizzie Doten. Mrs. Brigham's rhymes are poetry, and her syntax is without flaw; moreover she knows, or her controls do, when to stop. Aside from Mrs. Brigham's excellence as a speaker and poet she has a charm of personal loveliness that appeals to every one. She has the countenance of one who has "been with the angels." She is gentle and charitable in her utterances regarding other mediums, and no speaker who follows her on any platform will be obliged to contend with slanders promulgated by her regarding them.

The Christmas entertainment for our Lyceum pupils was a grand success. Our young folks certainly deserve great praise and credit for the manner in which they got up and managed their entertainments.

W.

## New York.

Mrs. Ida Whitlock occupied the rostrum at Adelphi Hall last Sunday, and addressed the First Spiritual Society on "The Religion of Man." She spoke at considerable length, but maintained the lively interest of her audience throughout by her soulful, impressive oratory and earnest manner. In part, she said, that the religion of man does not consist in any outward form or declaration of belief in denominations that only lead to a labyrinth of doubt, fear and misrepresentation. "The narrow way" is the greatest curse that the religious nature of man ever felt, and if there are any who disagree with this assertion, let them divest themselves of creedal observances and stand as independent beings, and then see the change that takes place. Then will the benediction of heaven be fully realized, and we will possess "true spiritual love and charity." Speaking on the "Origin of Thought," she said that the person who expresses a new idea and may not have formed it, but by the harmonious blending of the magnetic and electrical elements it occurs that the one who formulates a thought transmits it to a congenial mind who is to explain it to the world.

At the afternoon meeting for manifestations Mrs. M. E. Williams as president made a terse and forcible address on "The Religion of Spiritualism," and from the frequent plaudits of her auditors it was evident that she struck the keynote of popular opinion as to what religion there is in Spiritualism. She argued in her elegant and logical style that Spiritualism is demonstrated by facts from which we can deduce a philosophy. It is a science, because it stands upon proven realities, it is a philosophy, because it has been philosophically manifested to the human race beyond all doubt, and it is a religion, because it deals with the deathly of the human soul. In the Bible there is ample evi-

dence to support the claims of Spiritualism in this regard, and also convinces us, if we read that book aright, of the existence in the days about which it chronicles of three phases of mediumship—physical, mental and spiritual. And if we accept this book as a correct record of the past, where is there room to doubt that mediumship does not exist to-day in a more enlightened and intensified degree. We read therein that the walls of Jericho fell at the sound of the trumpets of Joshua and his friends, but there must have been a strong spiritual force behind the trumpet blast to raise those solid walls. If the spirits could do this—and spirit power it must have been—why could they not at this day make the rap on the table or manifest their presence? Is it reasonable to think that spirit power has degenerated, while human intelligence progresses? It is not so, and to the studious mind who conscientiously investigates the claims of Modern Spiritualism to the boundless possibilities of the after life are plain. Some of the spirit manifestations spoken of in the Bible bespeak a crudeness and rudeness that would not be required to-day of returning spirits. The Bible is full of spirit manifestations from Genesis to Revelations, but we Spiritualists do not refer to the Bible to sustain the more modern facts that can be established by living, breathing witnesses. Is it not strange that the followers of the church do not realize the absurdity of the position in standing by the mediumship of an ante-deluvian date and ignore that of to-day, and which amounts plentifully? It occurs to me that you Spiritualists should write a bible of the 19th century, and not say "thus saith the Lord," but plainly state the proofs which you have of the soul's immortality, and I tell you it would put to shame this voluminous romance of the misty past. There would not be recorded any divine judgment to slay the infant males and spare the opposite sex. The god of our religion teaches something grander and more moral than this, and it presents our philosophy in language and conception infinitely more beautiful and by far transcending some of the dogmas of the Bible, which, upon reflection, might be regarded as brutalizing. The Bible does not prove Spiritualism, but Spiritualism is the only thing (thing on God's footstool) that will prove anything of the truth of the Bible. In her concluding remarks Mrs. W. said that the fulfillment of a greater mission than any dreamed of by Scriptural chronicles is within the powers of mediumship.

Mrs. Whitlock made a pithy speech on the attitude of investigators generally to materialization, and said that, in the supremacy of their own ignorance, sitting so lightly on their brows, they proclaim it a fraud, without giving it consideration commensurate with the seriousness of the subject, but expressed a hopeful view for more liberal consideration.

Prof. W. McDonald spoke from a phenomenal point of view, and was followed by Mr. J. W. Fletcher, who gave convincing proof of the truth of spirit return, of the immortality of the soul, and of the absolute and undeniable facts of Modern Spiritualism.

Mrs. Whitlock spoke in the evening. She will also speak here next Sunday. At the conclusion of morning and evening services, Mrs. Whitlock gave psychometric readings that were most satisfactory.

The musical, literary and phenomenalistic parlor seance as a complimentary benefit to Mrs. Jennie W. Holmes, nee Mrs. Jennie Ferris, held at the parlors of G. G. W. Van Horn, 355 West 20th street, this city, New Year's eve passed off very pleasantly in the presence of an audience of 80 people of both sexes. Mrs. Holmes gave a dark seance for spiritual voices, etc., which was very interesting. Mrs. Effie Moss gave a light materialization seance for full spirit forms. Many came forth to greet their friends and were duly recognized. Mrs. Amelia Mott Knight gave an independent seance writing seances also. Mr. R. Hilliard rendered several guitar solos and sang melodiously. Mrs. Addie M. Gage, musical medium, discoursed piano selections and under complete control sang excellently and sweetly. The audience applauded earnestly. Tests were given by the writer at the close of the exercises. Dancing and a sociable was indulged in until New Year's morning, and all enjoyed the evening as the old year passed out into the new. Fannie Naegle, pianist, was unable to attend on account of sickness. This ended a pleasant gathering. G. G. W. VAN HORN.

## Brooklyn, N. Y.

Mr. Fletcher's subject for the Sunday morning lecture at Conservatory Hall, December 21, 1899, was, "Does Theosophy solve the Problem?" the speaker saying: "What is man, that thou art mindful of him? This question is constantly being discussed by theologians and by all persons who have the interest of humanity before them. They are constantly asserting that God is the creator of all good things, and yet admit the existence of both good and evil in the world. From whence, then, comes the evil? Spiritualism shows down into the midst of this maze of theological teachings to aid us in solving the problem. Theosophy and theology rest their claims on the past, while Spiritualism bases its claims upon the present, upon the happenings and experiences of to-day; and, after all, is not to-day a part of all eternity? We have this new idea calling itself theosophy, which from many records and works of the far distant past, is now about to invert the key and unlock the door to all the volumes of knowledge. We would ask, what is theosophy? We are told it is God's wisdom. Is that true? Is not all wisdom God's wisdom? God is all wisdom, all truth, all love. It is a great mistake to suppose that one truth antagonizes another. All truth harmonizes. There is no such thing as a religious truth. It comes to all alike, regardless of churches or creeds. The simple mind that stands out in nature, and accepts the truth as it comes to it, has as much of the genuine article as can be acquired in a church. Never are we nearer to God than when we are nearest to nature. We don't take exception to theosophy, but we take exception to the claim that from the misty records of the past they bring us any new truths. The religion of the so-called savages is grander than the religion of civilization. He claims that at the death of the body the spirit goes on their way to the happy hunting grounds. The religion of the Indian is natural, and has not for its attractions grand music, flowers and ceremonies, without which formalities the churches of civilization would be barren edifices. The cause of sin is said to be selfishness. Now, what is the cause of selfishness? The people who make a business success of life, and those who devote their lives to money getting, seeking wealth, regardless of all other things. Society does not criticize the manner of securing great wealth, provided it is done within the limit of the law. If we have large means, it matters little how it has been secured. Society opens its arms to us, and we float into high places, with nothing to recommend us save our money. Our jails and our prisons are full of those who loved wealth to the exclusion of better things. Modern Spiritualism, when applied practically to our every day lives, when its teachings become a part of our every thought, eliminates from us much of what is termed sin—self love—by developing the pure and better thoughts, the God within us, and even find what is termed sin and selfishness, less attractive, less satisfactory. Theosophy claims that we are journeying on to heaven, absorbed eventually in

the divine personality, while Spiritualism proposes to develop the divinity within us, to cultivate our purest and best attributes, our higher, broader and better lives, and thereby fit ourselves to become associated with the divine in life. The nearer we reduce ourselves to animal life, the more selfish we become. A mere animal is supposed to seek only its support, its satisfaction, while the more we seek to develop, to cultivate, our true manhood, the higher we rise in the scale of love and purity. We all have our imperfections. Without them, without mistakes, we have no guide posts for the regulation of our future lives, and the moment anything arrives at perfection, that moment it begins to decay. Our dreams of beauty are never realized. Even when we reach heaven we will have much to criticize. We do not know each other as we really are. We have an ideal of each other. The real essentials to our nature is to go on learning and developing for all time to come. Christianity holds up to our view only frightful objects as inducements to a life of purity and love. We can lead a life of shame, if we will only five minutes before closing our mortal existence, repent, make our peace with God, accept and believe in the divinity and atoning grace of Jesus Christ as the only begotten son of God, and we are at once accepted, and enter into a life of eternal heavenly bliss upon the same terms as those who have spent their whole lives in cultivating the virtues of purity and love. Theological teachings of this class bring religion into disrepute among all thoughtful people. Spiritualism claims equal and exact justice to all mankind. "Whatever you sow you must reap." If you have lived a life of profligacy, you must meet the consequences of your acts. Let us teach our children not that honesty is the best policy, but honesty is best for our own spirits, our own development, and as our lives are here, so will they be upon our passing to the life beyond. Let us tear down the material veil and elevate the spiritual in our every act, commercial, political, social, or otherwise. Be true to ourselves, true to our neighbors, true to the world. At present there is nothing spiritual in our political life, all is party and policy; and the same may be said of our commercial life, while in our social life there is little to commend us. The only thing that will close the gap between us and a heavenly eternal bliss is the development of our spirituality, the elevation of ourselves to the level of our purest and highest standard of excellence."

The Helping Hand Conference, which holds its meetings every Tuesday evening at Bradbury Hall, 30 Fulton street, Brooklyn, completed its first quarter Tuesday, Dec. 30, 1899, and starts out with the new year in a healthy condition. It elects its officers every three months, and at the last meeting the election resulted in Mr. S. S. Gordon, who served us well and faithfully the past quarter as Vice-president, being promoted to the presidency in place of Mrs. Smith, whose duties take her away from Brooklyn the coming two or three months, much to the regret of the conference, just passing from infancy to sturdy youth under her guidance.

Mrs. M. Renouf, well known by many Spiritualists throughout the country to be an earnest worker in the cause, was elected to fill the position of Vice-president made vacant by the promotion of Mr. Gordon.

Mr. Bogert, owing to the demand made upon his time and strength by other movements and labors in the cause of Spiritualism in Brooklyn, wished to be relieved from the duties of Secretary, and Mr. C. H. Nourse was elected to serve in his place.

Our worthy brother and friend, Mr. Cleghorn, was re-elected to the office of treasurer, which he has so nobly filled the past quarter.

Our meetings the past three months have been well attended, the hall being many times filled to overflowing, and the following are some of the world-renowned mediums, who have been used by the spiritual world for our advancement: Mrs. Mand Lord Drake, known from Maine to California for her wonderful tests; Mrs. Mott Knight, of state-writing fame; Mrs. Blake, whose descriptions of spirit friends and prophecies of the future are unrivaled; Mrs. Wilson Porter, whose accurate readings of the past and absolute control of fire invariably convince the skeptic that there is something in Spiritualism that is worthy of investigation.

PARSON.

Fraternity rooms, Sunday, Dec. 28th.—At this the last Sunday of the old year, when we are apt to look back and view the panorama as it passed in review, and as the ups and downs are presented, how often comes the thought, could we have done differently? Have we done just as our inner teacher has so often prompted us to do, and then seeing wherein we have erred from new resolutions for the starting into at the beginning of the new year?

So our speaker, Mrs. Bettine, plainly presented facts, and with many beautiful illustrations strove to plant within us firmness of purpose, with determination of will to follow out that which we know to be for our own good.

Friends, laborers and co-workers, let us this new year put our shoulders to the wheel individually, independently, and round out our work, that not only ourselves may see its growth, but that the world in general may know of its brightness and feel its efficacy, and as a band of workers may be more strongly cemented than ever before; let us weave lines of contentment and throw around all a halo of fraternal love, that our own new year may, indeed, be a year of hopes and aspirations.

TELKA.

## Passed to Spirit Life.

Simple and yet beautiful and impressive were the spiritual services at the funeral of Sister Martha Spaulding, who passed to spirit life on the morning of Dec. 24th, from her late residence, 35 Grand Ave., this city.

Mrs. Spaulding having been one of the pioneers—a Spiritualist of over thirty-five years standing, left a request with her family that the Spiritualists should have charge, and that Mr. Fletcher, the eloquent speaker at Conservatory Hall, Bedford avenue and Fulton street, should officiate at her funeral ceremonies, if possible.

This request was carried out; the friends assembling at the residence as above at 3 p. m. on the 29th, and Mr. Fletcher, after the invocation, addressed those present, explaining the change from mortal to spirit in a most feeling and eloquent manner, his words closing with a poem, and the service was closed with a benediction of song by Miss Lizzie Cochran McCormick.

As is customary with Spiritualists there was no crape, but a simple garland of flowers at the door, and the loved form rested upon a pillow of rose buds, looking, notwithstanding her long illness, as though she had just fallen asleep.

Brooklyn, N. Y., Dec. 31, 1899.

Mrs. Jones hasn't a gray hair in her head and is over 50. She looks as young as her daughter. The secret of it is, that she uses Hall's Hair Renewer.

## Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 2 cents a bottle.

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CHATS ON CURRENT MATTERS.  
BY LOUIS BUCKHORN.

Francis Morrell, known throughout the principal cities as a conjurer, died at Roseman, Idaho, sometime ago. He was possessed of remarkable powers of clairvoyance, which in his youth made him to be considered a crank. It is told of him, that at the age of seven years, he burst into an excessive fit of laughter one day in the presence of his mother. To the inquiry of his mother, what made him laugh so, he said he saw his father chasing a jug of whisky down the mountain side. When the father came home he confirmed the story to the surprise of all. Another instance, occurring two years later, testified of his powers. A friend visiting the lad's home, asked him to describe the things going on at his home. Although the distance between the two homes was many hundreds of miles the boy gave an accurate description of the house which he had never seen; told that it was partly built of brick and stone; describing a lake recently drained in front of the house; concluding with a description of the inmates, and of two persons sitting on the porch. This description was fully corroborated when the friend arrived at home; the presence of the two strangers on the porch, which he could not account for, was explained by the fact that the two persons had been fishing in the lake in front of the house, and had come on the porch to escape from the rain. In a public exhibition in St. Louis in 1873, he was asked by a man in one of the many throngs that came to see him, "What he was doing with that pocketbook?" (Intimating that the young fellow had stolen it.) "Nothing. You're the men who has stolen it," was the reply, and upon being searched by a policeman who was present, the man was found to have the pocketbook with several hundred dollars in it, which was immediately identified by a gentleman present as his. The man was arrested and found to be Black Hal, a noted confidence man and pick-pocket.

Mr. Anthony Comstock has had an efficiently active agent in the person of C. J. Warbington in Omaha, Neb. The Art Exhibition Association had on exhibition Bourgeois's painting "The Return of Spring." The canvas is 78 1/2 by 46 1/2 inches and the subject is treated allegorically. There are ten figures on the canvass, the central figure representing Spring, shivering in the winds of winter just passed. The balance of the figures are cupids who are welcoming her back. The figures are nude, but the pose is modest, and heretofore has evoked no criticism on this account. The young man, actuated by religious zeal, struck the canvass a blow with a chair, and cut it badly in two places. It is valued at \$18,000, and will likely be sent back to the artist in France to be repainted. Those who have seen the artist's works in our Cincinnati Exposition and a work of his lately exhibited in Slosson's art store on Fourth street (Cincinnati) cannot but be deeply incensed at such an act of unwarrantable vandalism. The spirit that actuated the destruction in the early Christian era of the finest productions of ancient statuary has not totally lapsed in activity. That it still lingers amongst us is thus as evident as its acts are shameful.

Appropos to Mr. Hudson Tuttle's article of last week, comes the information of the successful experiment of safely firing dynamite in large quantities by the force of gunpowder. The experiment consisted in firing three large shells, each weighing 275 pounds and carrying 7 1/2 pounds of dynamite at the target about 900 feet distant. The shell is made of the finest crucible steel and is 38 inches long and 9 inches in diameter. The inner shell that carries the dynamite is 8 inches long, 8 1/2 inches in diameter and 3 1/2 inches in thickness. This experiment was more successful than the several made by the inventor, Dr. Justin, before the gun generally exploded after the firing of the first bomb. A stock company has been formed for the manufacture of bombs. The question may not be deemed impertinent: Will the authorities permit a company to manufacture bombs when it prohibits their manufacture individually? Perhaps this industry will now receive the fostering protective sanction of monopolistic McKinleyism.

Alfred Russell Wallace, the intimate friend and associate of Darwin, contributes a scholarly and suggestive paper to the *Arena* for January, on "Are There Objective Apparitions?" At the outset he expresses his gratefulness to the Society for Psychical Research in England and America for the many years of labor devoted to the collection and publication of "authentic cases of the various kinds of apparitions." The view, however, taken by many members of the Society that the accumulated evidence thus far is insufficient, Mr. Wallace considers erroneous. He has come to the conclusion, after examining the evidence published, "that every one of the chief groups of phenomena" is established by a considerable number of cases in which the testimony is first hand, the witnesses irrefragable, and in which the evidence of several independent witnesses agree in all important

particulars." Mr. Wallace casts aside the theory of telepathy held by many members, who endeavor to explain these apparitions as being mere hallucinations due to the influence of one mind upon another. He thinks, and proves, that they are not the results of "telepathic impressions from a living agent," but that the dead are instrumental in the appearance of these apparitions. The evidence he adduces to substantiate the objectivity of apparitions is grouped as follows: 1. "Collective hallucination, or the perception of the same phantasmal sights or sounds by two or more persons at once." 2. Phantasm seen to occupy different points in space, by different persons, corresponding to their apparent position, or the persistence of the phantasm in one spot, notwithstanding the observer changes his position. 3. The effects of phantasms upon domestic animals. The physical effects apparently produced by phantasms or connected with their appearance. 4. The fact that phantasms, whether visible or invisible to persons present, can and have been photographed." These are carefully and ably elaborated with well authenticated cases taken from the published proceedings of the Society. The effects of phantasms upon animals and the possibility of photographing these apparitions, seen or unseen, Mr. Wallace holds to be the strongest proofs of the objectivity of apparitions and entirely destructive of the theory to which many members of the Society and the public in general cling. It being evident that it would be as utterly impossible for an animal to be aware of an apparition that to it had only a subjective existence as for the camera to produce them if they were not real—had an objective existence. Mr. Wallace's arguments contain nothing new to Spiritualists; but it must be remembered that he is not addressing solely those who are convinced of the reality of these apparitions, but those who are aware of them and are endeavoring to account for them in any way but the right way.

The Russian Government has pronounced against circumcision. A Jewish father at Olviopol, in Southern Russia, has been arrested for having his child circumcised, and the rabbi, who performed the operation, has evaded arrest by flight. If the spirit of a bitter and malignant persecution were not prompting these measures, the action of the Russian government would be commendable. It is strange that a religious rite that had its origin in the early age of a hot climate of a sandy country as a physical necessity, should survive and be still considered as essentially necessary to mark the elect. It is an act of cruelty that classifies it with the notions of the necessity of the immolation of the Indian widow, the casting of children into the Ganges, the sacrifice to the gods by being killed under the car of the Juggernaut. They all have their origin in superstition. They evidence a very low and vicious mentality, which gave birth to a conception of deity of the same low and vicious tendency and characteristics. With our mental, moral and religious progress has come an alteration of opinion, more kind, loving and humane, that considers these not as demands from the Infinite, but as landmarks of a past which are cruel, brutal and degrading. A method for its gradual abolishment has been adopted by the leading, liberal Jewish physicians by placing so high a fee on its performance that makes it almost impossible for but a few.

THROUGH THE CRUCIBLE.  
BY J. WHITTEMORE, M. D.  
CHAPTER XIX.  
(Continued.)

Our friends listened to many a sermon from many different classes of beggars. They were reminded how abundantly God had blessed them, and what a grand opportunity was afforded them to "make to themselves friends of the mammon of unrighteousness." Then by contributing largely, they would secure an interest in the prayers of the people of God. And they were assured that "the fervent and effectual prayer of a righteous man availeth much." Then their praise would be in all the churches. Then giving for religious purposes was "lending to the Lord" and "saving up treasures in heaven."

These pleas were all lost upon Mr. and Mrs. Grant. It only gave a clearer insight into the hypocrisy and deception of much that goes by the name of religion, and they had frequent opportunities of counter preaching little sermons on the bigotry and intolerance of Christianity as represented in a majority of churches.

They were uniformly answered to this purport. "No, we have nothing to donate to any such purposes. The money in our hands must be devoted to the class who at first earned it—the poor laboring classes. Your institutions thrive at the expense of the poor. You take the earnings of the poor laborers to build your churches and to support your ministers. You coax, flatter and frighten out of them what they need for daily bread and intellectual culture. You even glory in taking the widow's mite. You threaten them with hell or promise them heaven as the case may demand. You take from them money

and give no equivalent. That is deception and robbery. No, we have nothing for you; your cause antagonizes our design. If you are in the employ of God look to God for your pay, we serve no such God as that."

There was, as there always has been, a class of extremists who insisted that the proper method for those who had more money than they need for their individual sustenance, is to distribute it directly to the needy around them. To this Mr. Grant replied that such a course is always impracticable and if possible would be unjust. There are very many who would be more miserably with money than without it. Those who are able to work and voluntarily remain idle deserve nothing. And those who spend all they get in any way, in intemperance and vice, better have nothing—certainly they should not be allowed with the money that sober industrious hands have earned. The mass of money so distributed would soon find its way back into the hands of the various sharks who lie in wait to gather, by fair or foul means, all within their reach. This would be restoring it to public robbers.

There was another class who advocated the endowment of some gigantic educational institution to give a liberal education to the poor free of charge. Mr. and Mrs. Grant thought they saw at least six serious objections to such a scheme of supposed benevolence. They will not convince everybody—it did them.

First: Such an institution has the element of decay in its very inception. A fountain already flowing with no adequate supply must in time run dry. If only the interest is to be used of the investment, interested parties after the donor is dead, know how to wear away the principle to nothing. History teaches all this.

Second: Such a school or college implied partial selection of the beneficiaries. The whole world cannot be admitted. And as a rule the audacious and unscrupulous get the places, while modest worth stand outside. Most charitable institutions of an educational nature cherish about the worst element in society. Young men with little common sense and too lazy to work crowd into these free and easy places—like the fool in the family who is sent to college because he is good for nothing at home. There are already too many learned drones in society seeking some sinecure position or government office. The supply is beyond the demand.

Third: It opens a field of operation for a host of high salaried professors and officers who had better be at work with their hands for a living. Teachers and managers there must be, but such institutions are always over supplied, like the officers of the government. And this offers the same temptation for sinecures.

Fourth: The history of the world shows that no institution of the kind can long be exempt from ecclesiastical interference. In fact, nothing is exempt from religious manipulation. If the charter of a college excludes the priesthood and all religious and sectarian teaching or devotions, orthodoxy sets up its Bible tenets and pours out its streams of salvation or damnation just outside the gates, just as liquor stands crowded close around the limits of a Methodist camp meeting. Nothing is safe from religious invasion. Even our Federal Government has never been free from religious intrusions. The government supports a host of priests as chaplains in the army and navy and in every legislative body in the nation. All church property is exempt from taxation. And still they press their claims for more legislation to bring the whole people under the control of the Christian Church, by a national Sunday law, and by so amending the Constitution as to make God and Christ as revealed in the Bible supreme—the supreme authority of this nation. It is easy enough to see that nothing can be safe while such a foe to freedom and right is in the field.

Fifth: The gratuitous education of the people belongs to the government of the states—to the general government where the states fail. In this way it becomes generally impartial and permanent.

Sixth and final: Mr. Grant pleaded: Give laborers a fair compensation for their labor and they can take care of their own education. Whatever may be required more than the government supplied to the average citizen will be acquired by just that class who have the most brains and greatest amount of enterprise, and drones will be ruled out and ought to be.

[To be Continued.]

LITERARY.  
A Sermon. Three essential to national perpetuity and power: A free ballot; a free school; a free church. A discourse delivered in Calvary Baptist Church, New York, November 27, 1890, by Rev. R. S. McArthur, D. D. Price, 10 cents, or \$6.50 per hundred. Sent by mail or express. E. Scott, Printer, 463 Hudson street, N. Y.

Out of the Depths—Into the Light. Bowles pamphlet, No. 4. Carrie Twing, amanuensis. Those who have read "Interviews" may form an idea of this work when we say it may compare with it. This work is composed of short and practical essays on the hell and good conditions of spirit life, and cannot fail

to please anyone interested in things spiritual. Price, 25 cents; postage, two cents. Published by H. A. Budington, Springfield, Mass., and may be ordered through The Way Publishing Co., Cincinnati, O.

Kalender für die Neue Kirche auf das Jahr 1891. Im Verlag des "Boten der Neuen Kirche." Adr. Rev. A. Roeder, Viuncland, N. J.

The *Freethinkers' Magazine* for January is a much improved number. It is enlarged to sixty-four pages. A fine portrait of Moses Harmon constitutes the frontispiece, and there is an editorial sketch of his life. Some of the contents are, "The Ship and the Barnacles," by M. J. Hall; "The Danger Signal," by Harry Hoover; "The Church and the Sabbath," by Franklin Steiner; "Use and Abuse," by Rev. J. C. F. Grumbine; "Betrayed," a poem by Voltaire de Cleyre. There is much other valuable matter. Price, 20 cents.

Written for The Better Way.

It is Best.  
VERGENIA.  
It is best that life has its shadows.  
Its days of darkness and we,  
Its hours of sorrow and anguish  
Too deep for others to know.

For each comeeth hours of address,  
Too deep for the lips to make known,  
When we struggle alone with our sorrow,  
And stifle the half-uttered moan.

It is best that our feet tread the pathway,  
Where thorns lie mingled with flowers,  
Where stones bruise our feet, torn and bleed-  
ing.

As we pass through this earth life of ours,

It is best that the waves of affliction  
Roll over our souls, dark and deep,  
That are tossed on the wild raging billows,  
To stricken, to wail, or to weep.

It is best, for the souls that are purest,  
Through great tribulations have come,  
Have passed through the night-time of sorrow,  
Have suffered in darkness and gloom.

It is best for the hearts that are bravest,  
Have sailed o'er the stormiest main,  
Have fought with the fiercest of tempest  
Midst the darkness, midst torture and pain.

It is best for the souls that are noblest,  
Have climbed up the rockiest way,  
Have toiled up through clouds and through  
shadows,

To light up that more perfect day:

Where wisdom and love shine resplendent,  
And peace like a river doth roll  
O'er the heart that has struggled and suffered  
To attain to this wonderful goal.

Where the love of the great All Father  
Shines down through the spheres of bright  
light,  
And illumines the shadowy pathway,  
Dispelling the gloom of earth's night;

Where the angel of peace holds sweet converse  
With the soul that has conquered all sin,  
Who triumphed through self-abnegation  
And let the sweet messenger in.

A REPLY.

To the Editor of The Better Way.

Bro. Wm. E. Kates, in THE BETTER WAY, December 27, 1890, writes to say, "that mind, matter, spirit, life and thought are eternal, but cannot see how we are to retain our individualized personality through all eternity," and we are disposed to give our standpoint. Mind the animate, and matter the inanimate, are the first and master principles from whence all minor principles have their birth. These are dual principles, because one cannot do without the other; there is no place, no condition, no form wherein intelligence does or can exist apart from the union of mind and matter; mind as distinguished from matter does mean spirit that is individualized.

2. Spirit is deific and ever pure, but it must have form and organism to retain its personality and identity, and the object of incarnation is to evolve a soul and organize it to live in hereafter. The soul is the sublimated ether of the body, but matter is adhesive and fails to act in sympathy with the soul and the spirit is ever throwing off atoms to be supplied, exacting the law of progression to follow the wake of animated nature. Matter is perpetuated by constant change, and life through expanding knowledge. It is true there is no endless pain, but no retrogression to the law of cause and effect, and when spirit is once individualized as man, there is no losing what is thus gained—individuality.

3. And more; all cycles have their goal and immortality is the goal of soul, and the master cycle of spirit's triumph over matter; and what we are working for is the one immortal soul that never dies, and is crown of immortality and eternal life. Take, for instance, the animal has no soul, because it has not reached the goal of form; man has and soul crowned his form and sealed his height. But life is immortal and animal is weaving the network for primary man and cannot revert, neither can the immortal soul. Immortality crowns the soul with eternal life. But we must touch every point of the master cycle before we can claim our triune crown of wisdom, love and light.

4. We are all transplanted spirits and have our guardians to watch over us, and soul mates to bask in the sunshine and gleam from countless stars. The universe is ruled by love, and the heavens are luminous with radiant orbs and homes of the soul, therefore it is not reasonable to suppose that the immortal soul will ever lose its refugeance or the deified spirit its power to concentrate. Life is endless, but the universe is limitless, and all principles act in unison. The progressive mind is ever reaching out for more wisdom to fulfill and reach again, but there does exist a fulfillment of active, living purity and love. Write again and give your address. JOHN G. ARNOLD.

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